M-380
Tuesday November 20, 1962
Päayed on Feb 7, 1963

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Comments from the group about the lecture at the Foundation on the Search for a Center of Gravity in different conditions of work.

Mr. Nyland: Why search for center of gravity? That is where my force is attached. Meaning is really being grave, serious. Search is for a different level, attention goes from periphery to essential being. Relativity of aims; ordinary life aims are still aims. If I realize I am invomplete I have a different kind of aim, towrads evolution. Center of gravity alwgys shifting. It is represented by concentration of attention. Work has to be in ordinary life.

May Ripps: Search for stability trhu work; isn't that search for a center of gravity?
Mr. Nyland: Point of gravity exists when something is in must; necessity thereofre of being dynamically engaged in work. How work functions as a gyroscope. Aim to become one, ordinary life as a stepping stone.

Alla Gutoff: About an experience of oneness.
Mr Nyland: The height of the vertical line. Fusion as an exotherm reaction; quantity of heat liberated determines the height to which one reaches.

Robert Schoneholt: Confronted with situation inwhich work is impossible.
Mr. Nyland: If interest remains, work will start. Boiling over with disgust for what one is. Necessity of self-acceptance with impartiality. Reviewing how one spends ones time. Becoming serious. Speaking with conscience.

Terry Owens: Lose the realization that work in necessary in ordinary life.
Mr. Nyland: Law of Seven applied to a week, sunday is rest. Reemembering collected state in ordinary conditions of life. Life as source material. Not enough friction in trying to become collected apart from life. Chasing after an aim, being out of breath. The digestion of food in accordance with the Law of Three as explained in Purgatory. Fulfillinf obligations in life. That what is collected needs to go thru a period of gestation.

Mr. Kingstone: Awareness results in loss of enthusiasm for ordinary responsibilities and makes then more difficult to fulfill.
Mr. Nyland: Requirement in life to be positive. Knowing when to work and when not to. The past is gone. "make chick" with ordinary considerations and become serious. Super effort: to have more desire than energy and still to work. Becoming responsible for ones life.

Trudy Bartel: Over-activity prevents work.
Mr. Nyland: At that moment make a complete change in what you are engaged in. Make ordinary life the servant.

Alice Watson: Making impressions impersonal resulted in being more quiet emotionally.
Mr. Nyland: Acquiring confidence, losing nervousness.

Tuesday November 20, 1962
Played on Thursday Feb. 7, 1963

My usual question on Tuesday: Who was at the Foundation? Good; general impressions.

May Ripps: Very good. It was very stimulating to me. It brought back a lot of things to me (-?-) along certain directions, which led to a little discussion with a few people from the group. I found it possible tp (?--)

Mr. Nyland: Good.

Richard Wachtel: For the lost part, a lot of what I heard did not really make any sense to me.

Terry Owens: The thing about it that disturbed me was that it seemed that the tone was that the search is for a center of gravity, where as, for myself, I feel that the search is for a different state of myself and thereby meaybe develop a center of gravity. And I think that the fact that the discussion was centered that way made it very vague and epemeral. I felt that I knew what they meant only because I read between the lines and I interpreted it the way I would like to understand it. But I had the thought that if I was very new I really would not have known what it was all about, I think.

Trudy Bartel: It was the same thing I had but only thanks to what we have learned here, what we read, the little bit we already knew made it possible to understand it. (-?-) But not once was the word being mentioned and not once simultanaity altho it was touched upon by Mr. Segal but that was really ...

Mr. Nyland: (Edwin?) started out in the beginning by a desire for awakening. You remember? And then he let it go after that. Nothing happened any more. Angela, what was your impression?

Angela Benis: I think that the questions were not on the level. I think most of the people, instead of asking questions, were talking about their own experiences which were not interesting.

Mr. Nyland: Particularly when it (-?-) or whoever it was. A long dissertation, wasn't it? Who wants it really?

Angela: I think they are rather showing off their own perosnal impressions instead of asking questions which would be...

Mr. Nyland: Sometimes it is difficult you know. One is polite. You like to give a person a chance. At the same time, I think they should have stopped. My feeling was that there was no contact between

the audience and what was said. They talked, some questions were there but there was no solution to it. As far as the center of gravity is concerned, it did not have perspective. What Terry says; why center of gravity? And if so, if that is the search, why search for that? Center of gravity is, after all, a very small thing. It is where my force is attched so-called. And not even that; it is not attached. It is as if the totality of myself is represented in one point; that is the point of gravity. But the point of gravity, wherever there is some kind of force, what for? And where am I attracted to? And that was not explained because the gravity would certainly force me to go down to Earth.

So, whenever I have a center of gravity, it means much more a center of being grave. That kind of gravity - that I am serious. There is where my life is. And if my life is, at the present time, such and such that I am interested intellectually, emotionally and whatever it is and then gradually change the point of gravity into something else. It is not because of the serach for the point of gravity. It is a logical result of being differently. Then the point of gravity changes.

May: Isn't it associated with aim?

Mr. Nylnd: Yes, it is associated with aim, of course. If the aim is that I wish to wake up, that I want to do something about myself, that I am trying to reach a different kind of level, that I also would like to understand my being or the aim of my existence or whatever the reason is for my life, in that I search. And because of that, the center of my attention changes from that what is not on the periphery to something that becomes more essential. And never did they mention the whole question of essential being.

Roy Wildes: In general I think that it was somply statements about the search for a center of gravity in life but they did not go any further. Mr. Wolfe said that to find your center of gravity or your aim - that you have no aim. And they were all statements really of that nature. I found the second question, where the mas was talking about the different levels and he mentioned something about looking for a new material. Maybe it was not in line with the kind of exposition that they had, but when he pepeated it again, I do not know if Mr. Wolfe really understood what he had asked.

Mr. Nyland: I do not think he understood but that is probably because of his hearing, you know.

Roy: He was so negative against that aspect that he began to bring out, that I wondered whether that was really so far out.

Mr. Nyland: No, I do not think so, I think it was a perfectly good question. And it is a question: Where am I living? That is, where is my point of gravity at the present time? And in that, I may have, at that level, low as it may be, definite aims. This whole question of aims is a strange one. As if we are all nincompoops, just walking around like chickens without heads. We do not. I think in general, as human beings, we are pretty clever. We are living and we are doing pretty well as far as this Earth is concerned. In a general way, yes, much falls by the way side. We know that. We know education has bad results. We also know that politics are not so, or, let's say, are a little smelly and things of that kind. Naturally there are a lot of things that are being written about, philosophy and psychology and all the rest. But is that, in itself, bad?

If I consider relationships between human beings and relationships as I see them, between friends, between father and mother, etc. etc., are we not really trying to do our honest best? We are not trying to get away with it unless in a few cases. But most people

are quite hinest about their attempts. They have a little weakness of character maybe once in a while. And sometimes they suffer a great deal for themselves and things that they want to blame other donditions. But it is not so bad. To simply say, "I have no aim" - excuse me, I have quite definitely had any number of aims in my life before I ever met Gurdjieff. I mean, what happens to people who take care of their father and mother when they get old? That the boy or the girl does not even want to marry in order to make sure that they can supply enough money for the father and mother. All kind of aims that one persues: including sports, including how to drive a racing car. You cannot tell that to people who are 18, 20 or 30 years old, that they do not have an aim unless you explain it. If you want to say an aim either for the continuation of ones life or for the completion of ones life, that is an entirely different kind of an aim. And if that is understood, that that is what we are talking about: the meaning and aim of existence of that kind, then ofcourse a lot of junk that we are now engaged in is not worth very much. But simply to make a general statement that we are aimless I think is quite wrong. This question of relativity is very seldom understood.

I am at a level. I have at the present time a level of being. And there are many people whio have a level of being comparable to mine, who are a little bit mower, who are a little bit higher, who are better in ome way and I am a little better in another. And this is the way we go along and this is the way we move around on Earth. And, in general, we try to do our best. That we are ignorant, that we have difficulties, of course is logical. And the difficulties are very often inherent in the fatc that we happen to be on Earth, which Earth happens to be in a very unfortuante place as far as the cosmic

scale is concerned. So maybe there is more suffering that really may be good for us or that we would like to alleviate it and that there are... But, much of the things that are being done a great many people do becayse they want to do it and they are willing to sacrifice xcgrxaicxdean awful lot for it. And not vxxx every body is so selfish and not everybody is so vain. The question only is if I want to understand myself, really, if I want to understand what I am ahd, because of that or that I am not complete, then I may have a desire for that kind of completeness or a harmonious development. Then I have a different kind of an aim. And then the rest, whatever I am engaged in, of course has to either serve for that purpose.

I must realize then that the way I am is not really right; that the methods I employ on one level are not the right kind of methods to be employed on another level. Let alon e that I have to have a means to go from one level to another. If one wants to establish that fact first, that I have a point of gravity at the present time, that there is a possibility of a level to which I aspire, that on that level the point of gravity is different because then I am attached to the aim of something that belongs to me as evolution. It is quite a different thing. This has nothing to do with ordinary life.

At the same time, I cannot just change and say, "I do not want ordinary life because I want to go to a higher level." And the whole idea of aim is that I understand first all my aims in ordinary life. The field of self syudy means I become acquanited with myself, with all my motivations, everything that has been put into me and that now comes out in some form or xx other beauase I want to live in a certain way. And that, in that sense, I have two things against me: That that what I do is a very small aim very often and I change one little aim for another. And the other is that that what I see of myself is

not accurate. If one wants to talk about that, then the aim would be: How could I become more impartial to myself so that I really know what I am. And if that kind of a study starts, that is quite a different thing because I then have to introduce the question of consciousness and the question of conscience and the question of awareness.

Roy: In the idea of the center of gravity, I really did not get clear in my mind whether when they spoke of attention, whether it was something to be achieved, this direct attention, or whether it could be changed into that.

Mr. Nyland: You have a center of gravity at the present time Roy. At the present time you are following a certain direction which is your motivation in your life. It may be colored a little bit in accordance with whatever your type is. And it maybe partly intellectual, it may be partly emotional, it may be interest in the development of phsyical abilities and things of that kind. That determines, at the present time, where you r attention is attached. That is all. Center of gravity means where is my attention. If I am very much interested in oursuing certain things that is where my so-called point of gravity is because the attention is the forcewhich attaches itself to me and pulls me in the direction towards which I want to go, which is determined by my attention. And it becomes very sinple because today my point of gravity is to take a walk. Tomorrow I am reminded that I have only five cents in the bank and that I ought to work. I shift all the time. But why shouldn't I? everything on Earth shifts, including the seasons. I wake up in the morning and it is snowing. The nexy day there is wonderful weather. What is so wonderful about nature as such? Is that so steady? But, in relation to something else that has to do with the possibility of growth and evolution, now in the real sense of the word, that is to be able to go from one level to another, for that I have to put in motion quite

a number of different things. I have to understand first where I am. The second is what I really wish. And the third is how to get there. These are things that have to do with change in the point of gravity. If I am a superficial young man and I walk around and go to the movies and have all kind of friends with whom I spend the time and drink, my point of gravity is rather on the surface. That is, I am satisfied with an excange of ideas which are jsut a little bit journalese or newpaper information. But, if I am a studious kind of a person and I sit and think about Fichte and Hagel and Kant and Schopenhauer and bergson and so forth, that is a little different. Then, for me, I am not so ~~xxtixfixd~~ superficial and I will not be satisfied unless I have converstaions with my friends on such subjects. And as soon as they say, "Oh well, I saw a nice girl today," I shut up and say, "What interest do I have in girls?"

You see how my center of gravity will change? If I have an aim to make money then my center of gravity is money. It is where my attention ~~ix~~ goes. If the aim is to be like God, then my aim and my attention and point of gravity is God. And if that God means that it has to live inside of me so as to be protected from outside influences, then my center of gravity changes gradually into or towards another kind of a place. Gravity in a particular kind of a, let's say a rock: Where is the center of garvity of a rock? It is as if all the weight of the rock is concentrated on one point. And, dependant on the constitution of the rock, how it is composed, the point of gravity will be here ~~ix~~ or it will be there. If there is a lot of iron here, the point of gravity will be there. If the iron is on this side, the point of gravity ~~wixx~~ is here. If I hang on certain thinsgs that are kind of heavy, the point of gravity goes over there. It is as if then the law of gravitation attaches itself to that central point which is as if alll matter is concentrated on one point.

And it is this idea, the concentration in one point that represents center of gravity . And therefore whenever my attention is concentrated in one point and I see nothing else but that what I wish to accomplish, then there is my center of gravity. But it can be attached to almost anything; collecting flowers. And there is nothing wrong with it. I shift all the time. And I cannot help it. Only when I, once ina while, say, "I am thru with this world. Farewell proud world, I am going home", well, my attention is then towards going home and I am thru as far as the world is concerned. Such a thing happens very seldom. I can happen, yes. If I become a monk, I am probably thru as far as the world is concerned.

But we are talking about hwo to be awake in life. So, unless I understand the point of gravity in my life, I will never work. This is why the question is linked up with various conditions if work. I have to understand that my point of gravity, that is, my interest, changes and that sometimes certain changes of attention are more condusive to remind me of the desire to work. Nothing, unfortunately was said about work, what it means. And nothing was said that it has to be in life, not apart from it. And it has to be at the moment when I actually could become aware in what I am engaged in, continuing to be engaged in that and at the same time being awake or present to whatever I do. This is an entirely different viewpoint and nothing of that kind was said. I am sorry.

Roy: Well, Mr, Wolfe mentioned about rpojects and about life and...

Mr. Nyland: Yes, all thse things have to do, so-called, withthe Foundation. And for me, work means: Walking on the street, sitting in a chair, drinking a cup of coffe, talking with the elevator man. That, for me, these are conditions of work, not when you have to sit with a holy face like a pope. That is not work and it never can be work. That means, if I try at such moments to work, in the forst place,

I forget; in the second place, that is not the condition inwhich work has to be. Work has to be tested when I am engaged in ordinary life with all the points of gravity included. Then I have to wake up. And in those conditions, there are certain conditions that are very good and other conditions are a little difficult.

I have said many times that when I am snowed under, what is the use because I cannot do it anyhow. But, if I can be quiet for a little whil and continue to do certain things in a very simple way, physically, maybe I can be present to myself.

It did not have perspective. That was the trouble. If it only had something you could go towards and say, "Yes, I understand now. Here I sit. Where is my point of gravity? At the Boundation? Interest in the subject? That would be my point of gravity. Do I want to change it?" The next moment when I go outside and smoke a cigarette, is my point of gravity somewhere else? But is it in something that belongs to my life? And why should I deny my life?

May: Mr. Nyland, did I misunderstabd then? What it brought back to me was my original aim. That brought me, my most urgent need at the time when I came to the work and that was a need for stability in my life. So, when they started talking about a center of gravity and aim that is what came to me full force. And from there, I continued to think in trying to reach a point of stability, what happened in work was that on one suad of my life it seems to make for greater turmoil in my ordinary life in trying to work. And on one side it created this and on the other side it did start to create something else which was a little firmer and a little more real. So I took it that searching for this, by trying to work, and searching for a center of gravity was the need for stability.

Mr. Nyland: Which, of course, is right. It is stability. It is solidity, I have called it. But you have to look at this a little differently I think. The point of gravity always will exist when anything is in motion. It is not that you have to keep the things in a static quality, in a static condtion. Then the point of gravoty will shift from one place to another. What I want to do with search is to be dynamically enagaged, thirsting after that what

I wish to get, going, going, going, working and working. In this change from my usual state of laziness into the direction of really wanting to become what I should be and what I wish, I put myself in motion. And it is this motion that will give me stability. It is a gyroscope. It does not matter what you do with a gyroscope when it is running. It will always come back to th e place where it is pointing. I do not know if you know gyroscopes, how they work. They are like rubber balls, you might say, always bounces, never changes. It does not matter. They are under the influence of this and that and so forth but there is a solidity that it cannot be changed. And, in a gyroscope, it is because of the dynamic quality.

If I remain engaged in a desire and a wish to work, I establish in myself a point of gravity and that cannot be changed any more and it does not matter where it attaches itself because everything of me which is in motion, that is, my life, that is my intellect, my feeling, everything is engaged in this search for trying to wake up. The totality of myself becomes like a gyroscope; all of me the point of gravity. And the solution to the point of gravity is that it is one. In exactly the same way as if everything has been concentrated into one point. The solution for my own life is that if everyhting of myself can become one and an entity, it then has solved the problem. Then it is solid. Then it is one. Then it is one a different level because it is. It is not a thought, not a feeling, not a physical doing. It is at that moment a reality of being. and that I am so sorry nothing was ever said about this: a definition of what is understood by this different kind of level and how to evolve towards it. And how can anything really be of interest to me when it is not liften out of ordinary life? I do not have to go and listen to point of gravity when it has to do with ordinary life.

But if I can use ordinary life as a stepping stone towards something else then I have to say, "This life of mine is very good for this purpose. And now I want to use it to go to up to a different kind of level if I only understand myself how to be now, how to become one, now. Then of course I will go to a higher level of living. This is what is meant by perspective.

Trudy Bartel:Mr, Nyland, how were the topics decided?

Mr. Nyland:I think they were found ij the head of Zeus. I do not know.

Trudy:Because this topic already is dangerous.

Suzanne Smith:What is the topic for next week?

Mr. Nyland:I can try it out on the dog because I will have to speak next week. It will be on the mind and the function of the mind and the possibilities for inner life. Would you like me to try it out?

Alla Guttoff:Mr. Nyland, in being one, let's say, on this level, the level of Earth, being one at a certain moment and let's say, trying very much for a certain amount of... under very difficult circumstances when you cannot hold on and you have to hold on and just have to hold on to oneness. Could something actually happen that would open a vista in another kind ofsomething in you that you know very little about that is actually not this kind of...

Mr. Nyland:Alla, I do not know when you say, "Being one" if you understand it the same way as I understand it.

Alla: Yes, I understand that too.

Mr. Nyland:You know, I do not know, I still do not know. You see, because I know in ordinary life that I can be as if one.

Alla: Well, you see, I have had an experience but I cannot... It is something that I cannot speak about.

Mr. Nyland:Then if you have had that kind of experience, you also know that at that moment there is a possibility of different vistas.

Alla: But there was something far more objective in myself than I even knew in a moment.

Mr. Nyland:Well, of course, if you are one, you have lost completely contact with all subjectivity. Then it is one. But, you see, the

oneness is a strange kind of a state.

Alla:It is stepwise.

Mr. Nyåland:No it is not stepwise. It is a vertical line. And it can be at such a time as if one is lifted completely away from where one is. And the height to which one can go is very often dtermined by the tremendous force with which that fusion has taken place. Again, I do not know if you know what I mean, but I hope you do. If it is a question of oneself, the three centers becoming one, I am interested in certain things with my mind. I wish to do it. My feeling is engaged and I do it. At such a moment, there is a possibility when I am then impartial, that is, the three different functions separately functioning come, at a certain time, fused together. And this fusion is a process. It has to take place under the influence of something else. It is something else that becomes at that time as if sacred and then introuduces a desire for that kind of fusion among the three component parts. And htis fusion process is an exotherm reaction. Exotherm reaction means that when these three components combine, a great quantity of heat is released. So the fusion, in itself, means that I am on a certain level and at that level I change into a different kind of entity and with this, heat is liberated. It is because of this liberation of heat and, dependant on the quantity, how high at that moment I will be able to reach. One can reach, at that time, God, because one is entirely free from all bondage at that moment and one realizes the condition of ones entity inwhich there are no further thoughts or feeling or anything, no consideration even of ones own existence. And it is at that point that I am at a certain level of being. If this is Earth anf the next is planet and the next would be the sun, and here is a vertical line, it means that I sinply arise and I may be at the level of the planets and I may even be at the leve

the sun. For that one moment it is as if something hoes up into space. And I am quite aware. I still exist. And I have lost all contact with everything on Earth. Almost immediately, I will plump down again and there I am, back again in my ordinary body. But it is as if I am separated. I do not want to talk too much about these kind of things because I think they are a little dangerous. But, if you understand now what I mean, then you know the direction inwhich I want to discuss it. And I do not want to say too much more.

Alla: But you see, the only thing I can add is that this was an extremely strong situation. (-?-- so strong that that was produced on me.

Mr. Nyland: Yes it can happen under the influence of a shock; a suffering; a realization of ones nonentity; a realization of danger, as if one will die.Thins of that kind can produce it. They can also be induced by different states, certain exercises. One can put oneself in that kind of a condition. Mystics would do it that way. Certain people who follow the line of the fakir and the monk and the yogi also do it in a different way; nevertheless, they do it. It is a question of yielding. Well, don't lets theorize too much. If it does happen, it happens. Do not be afraid; com back. Usually one comes back.

Robert Schoneholt: You mentioned last week about having us thing a little about what would be necessart when you are confronted with a condtion where it is impossible to work. nd I have been thingking about it and I am in that situation. So, I would be interested.

Mr. Nyland: And what is your solution? None?

Robert: No.

Mr. Nyland: You do not work now. You come here. Why did you come? (long pause) It is difficult to say. nd, at the same time, it is

very interesting to try to find out what was really a motivation: when did the thought come first? It happens to be Tuesday - Oh, of course, group. Very often thoughtless. Still, on the way to the group, coming in the door, seeing the other people, selecting a place where you want to sit, coming to a point where you ask this question. Something in you is still there that is, let's call it, is interested, has interest. Where does the interest come from? It is very often something not only that it will continue because it is already a little habit, but also the realization that if that is not there, what else will I do? So, the first question to settle is: My interest will continue even if I do not work. You see, it is already a big thing because if I know that there is interest, sooner or later I will start working. And the reason why I will work is when I remain interested, when I remain trying to see myself as I am and trying to accept it, I will come to a point where I detest myself. Not very much in the beginning but it will come to a boiling point. It will run over and then you will say, "By God, I have to do something." Now maybe that will take a long time. You know, because one has excuses, explanations, conditioning, laziness and so forth.

Robert: This is what I am doing now.

Mr. Nyland: Yes, but gradually it starts to boil over, gradually. It is simmering a little. Nit much, but every once in a while the top of the kettle blows open and a little steam comes out. And you keep on looking. You see it. You see yourseld as that; that kind of a person, that kind of a creature, behaving like this; sometimes very disgusting to yourseld but you will explain it because you cannot help it. You cannot do this. You cannot do that but you will learn. You are will and so forth. You are lazy, yes, because what else? You know?

Robert:All this....

Mr. Nyland: I know. And you keep on, as I say, looking at yourself and accepting it. And you must except it as it is, not with an explanation. This is something you have to introduce. You try now to see yourself impartially. You will accept yourself as you are but no feeling. And everyonce in a while, if you try this, you will see yourself walking. And you also will have no particular interest in yourself, walking or sitting. You remain aware of yourself existing.

All of this will not give you enthusiasm for work. The real way to become enthusiastic is to undo a variety of little things that now bind you in ordinary life, to which you pay attention, which you simply follow because it is the line of least resistence and you do now know what else really to do because you are lazy, because there is really very little interest in trying to find out something about yourself. And many things still interest you for one reason or other, and you spend the time and energy. So, what do you do at the end of the day? You try to be honest with yourself. You try to review the day. You try to see it as if you are your older brother. I used that once; as if you actually could become aware of something that you know is not entirely right but as the potentiality of becoming somethi g else. Then you start to compare it with all your interestes; where your interest at the present time goes; how you spend your time; where your conversations are and what they lead to and on what level are they held. What you do during th day to occupy your time if you are busy not/professionally? Looking for a job maybe. Maybe half heartedly; hanging on the telephone for five or ten minutes wothout any rhyme cr reason. So that at the end of the day, you say, "What kind of a guy am I?" Every once in a while it must

happen because you cannot just be superficial, not for any length of time. tThere are moments when you must be a little bit more serious and you are; that you know that such moment s you have to use. And if they do no come, if there is anything in you that has ever had anything to do with religion, with anything that consider of yourself, your conscience, your religion or real wish of essentially becoming what you know damned well you are not and towards which you would like to strive because there is a possibility for you, and still exists when you are by yourself, when you do not have to account for anything that you have done or that you are doing. You can even stand on your head and no one will criticize you. At such a moment, you stand in front of the window; you look out and you come to the realization, " Here I am; my life. What do I do with it?" If you have religion in that sense maybe you can be very quiet. At that time, maybe you can pray. at such a time you can speak softly to yourself,as if you whisper, as if you answer your conscience which also whisoers. And both of you are whisoering because you really do not dare to say too much or too loud because otherwise it might commit you. At the same time, a commitment, in a very small way, is absolutely essential.

Terry Owens: Every Wednesday, it seems that one of the things that you emphasize throughout the evening is the importance of working in just plain ordinary situations. And I generally feel this on Wednesday and as the week goes by that does not seem important to me. And, to me, what the real value is is when I collect myself, apart from ordinary life, alone. Every so often, particularly about three of four weeks ago, something you say makes me realize that unless I work in ordinary life the other will not be possible for me either. And I just keep om losing that.

Mr. Nyland: There are six days in the week and the seventh is rest. There is a meaning in that. The Law Of Heptaparapashinokh is made up of Do Re Mi, Fa, Sol La Si, not of Do. Do is Sunday. But the rest means the progress of the law.

So, when I start to live in ordinary life, day after day, I remember my collecting. I remember how it was. I remember that such a thing is possible for me. I also know that unless I test it, it will not have any validity. If I could always create conditions inwhcih I could be conscious, it would be very easy. But I am not as yet master of that kind, that I create a condition. I have to take whatever comes. Whenever the conditions are such, I will have a measure in accordance with that, understanding them and then using them.

Then perhaps there are two possibilities. I continue to live on Sunday in collecting and on Monday, Tuesday and so forth, I remember my collecting and this encourages me to try to work. The second is that whenever I now wish to live, I gradually, with the aid of collecting at certain times, become, as it were, impervious to Monday, Tuesday and Wednesday. I become less and less effected by ordinary life even if ordinary life continues because I do not live in ordinary life any more. I go back to irdinary life if I wish. If I do not wish, I don't. But ordinary life has become, for me, a source of material. It is as if I have a stove, a wood stove and every once in a while I have to go out and collect wood in order to keep on burning. It does not mean that I collect all the time. I like to keep the stove going. At the same timr, every once in a while, I must go out. Maybe I do not like it. Maybe rain, whatever. But I have to collect it in order to furnish fuel. Regarding ordinary life, I have to go out every once in a while, to be in ordinary life, extract from it what I can in order to have my moments of collectedness.

Terry:Is that really necessary?

Mr. Nyland:You try it. You try where you will find the energy for being collected. You try to be in touch with something of a higher

nature. You try t o have that introduced into you by means of impressions that you make conscious, and you will see that that will run dry. It is not the only source. It has to come from something in of myself which is met by that of the higher source, producing with myself, by conversion, the food for the necessary Resdjan Body.

Terry:can't I do this by collecting? I mean, there is a friction there too.

Mr. Nyland:But what friction is there?

Terry:the firction is that there are a lot of parts of me that do not want to sit in the chair.

Mr. Nyland:Naturally. At the same time, you still sit in the chair. And you do nct have too much friction than only a little bit of a thought process or maybe a little feeling. The best friction you get is by being actively with your body, doing certain things that you do not like to do. The activity of one center helps the activity of the other centers. If one center is lazy or indolent, the others tend to become the same way. If it is a question of entity between three centers, all of them have to be active. In a collected state I am in touch with the possibilities of grwoth and I wish and I hope and I believe in it. And, as such, it is very good because it is as if I am then, to say it that way, in tune with the infinite. But it is not my life.

Terry: If I may come back to your analogy of collecting wood, if I collect wood and it seems I can do that to some extent, that I can fulfill my want to do that, I can burn but very little. Why is that?

Mr. Nyland; That I do not know if you can burn much or not.

Terry:That I now know frin my experience.

Mr. Nyland: Good. It all depends on how warm you want to be. A person, psychologically, can be quite satisfied with being a little cold. If, on the other hand, I really am chasing after an aim,

I will be out of breath. You see this whole question: What is ones life? What is really in me that could motivate me that I can forget everything else and that I chase after, it is said in St. Paul, thirsting after that what I wish to accomplish, being out of breath in trying to yield that that one aim, I chase and so forth and so forth, I do not remember exactly. But it is like that. If I have something for myself that I want to reach, then everything that I am interested in can be bent in that direction. And I will bend, lose the thought or the feeling regarding that, even if I am engaged in ordinary life.

For instance, I have a child that is sick. Well, the doctor bill has to be paid. So, I go out and I work. Do you think I, for one moment, will forget the cild? Of course not. If I have an aim to wake up and for the time being I have to do something aittle dirty work here and there and I hate it really but I say to myself, "Ah, but." I keep my mother. I do not get married. Every time I see some one that I would like to marry and that person would like to marry me, I say, "No, I have an obligation, my mother." I do not mean this in silliness. I mean this in an aim that I have to keep the stove burning. And for that I will go out, collect wood, I will go into ordinary life. I will extract from ordinary life a certain form of food in order to meet with that what is of a higher nature, bringing about then a combination, a result,of these two, which is in the middle.

If you read Purgatory: I take in food. I find already at a certain level certain food; it combines, it produces new food which goes to the next step and part stays where it has to be digested further. That what goes to the next step again finds certain material with which it joins. And it is this process of positive, negative, neutralizer. It is one, three, two. Physical

body, intellectual body, Kesdjan Body.

If I have an ordinary physical body, I start to making impressions conscious. They are not feelings. They are quite definitely a mental process. But it belongs to a step ahead. I jump across Kesdjan. And I go from one to three in order to come to two and help Kesdjan overbridge Fa. Processes are always like that. They are never in a line. They are like this and then up. What really happens: This, this is combined with this and then this is pulled up. So, when I go in ordinary life, I am there. I have, in the first place, to extract from ordinary life a certain amount of food, At the same time, If I am at a ceratin level, I have a responsibilitye for the lower level as well as for the higher level. My aspiration is towrads the higher level. I can only go to the higher level when I fulfill my obligations on the lower level.

Terry: Those are obligations for my three centers?

Mr. Nyland: Those are obligations in ordinary life. I call it: I return to Earth. I do not live in the clouds. I return to Earth with my feet. I am constantly effected by my head seeing possibilities. I am with my feet on Earth. But my intense living is in my feeling. This is man. I have to continue with my mind, trying to realize what is involved of possibilities of higher life. I have to go back. I call it a messanger from above. It is as if, from above, my mind, I return to my feet. I do what my feet have to do, my hands have to do, the extremities of my physical body. They have to perform. They have to be active. And because of that, there is between that relationship, something that is now culmination in my force of living, my feeling. So I cannot say, "I only do a little collecting, altho it is difficult". There is not enough in it to really make food.

It is not creation of conditions. I have to cook. I have to boil. I have to scrape the potatoes. You see?

Terry:It seems that everything is so shallow by comparison.

Mr. Nyland:Of course it is shallow.

Terry:I mean I collect myself and then I walk out of the room and it is shattered.

Mr. Nyland:Yes, of course,it is shattered. Naturally, because you do not do it in life. You should walk on the street and collect yourself.

Terry: When I am alone I can do this.

Mr. Nyland:Good, very good. You walk. You breathe. Everything goes thru you are that moment and you are alive. And you are aware. You meet some one, You shake hands. At that moment, the realiztion of being in front of such a person, shaking hands and wishing that person well and everything goes thru you at that time. Just for a little breathe. All the air and everything distributes itself over the whole body. And with the exhalation everything that is there is able to go in any one direction one wishes. This is attention. This is how it can, in a collected state, be stored. And when I now go outside, I spend it. Why do I otherwise collect for? It becomes an accumulator of higher forms of living.

Terry:But I do not think I am collecting to accumulate anything. I am just collecting for that experience.

Mr. Nyland:Then you are lazy because you cannot collect just for collection sake.

Terry: No, I collect for the state I can get to.

Mr. Nyland: Then put it to the test to show that you...

Terry:But it does not stand up.

Mr. Nyland:Yes it will. Yes it will. Of course, in the beginning of collection, that what you collect is very sensitive. It cannot stand to be in contatc with the raw world. Certainly. You have to

learn. This is how to cook. You know, if you put two and two together you cannot just put it together in a dish and there it is. You have to wait. Sometimes you have to brown the potatoes a little bit or the butter, you know, And the next moment, you can put some rice with it.

Everything has its own tempo. So whenever you have food of a certain kind it does not mean that you can expose it immediately. Maybe you have to hold it, maybe you have yo guide it, guard it, and then, at the proper time say something about it. Collecting does not mean that everything that is there is completely cut and dried. It is still in the state of gestation. Collecting of myself is made up of such a variety of little things of myself. All of them are put in the pot. Everything, and you make what they call in Malay a champoor, out of it. It is very much like a stew. Everything is in it, Gurdjieff says, but you and me. All my little habits, my thoughts, feelings, ideas of someone else, all of that which is my world, I put in the pot but I am not in it. I am the cook. The collecting simply means that I am now mixing. I am putting as much tpgehter as I dare. I am sometimes maybe a little (-?-); sometimed maybe I spoil it. Sometimes it explodes a little. But I watch it. I see it. Reactions take place. I watch it, myself. I am not in life. I watch it. But I do not like it. I go back. I collect myself for the purpose of going back. Reculer pour mieu sauter. All the time I withdraw in order to jump back. I observe, I participate. All the time. Himmelhoch jauchzend, zu Tode betrübt. And here I am in the center, keepijg, not too much, maybe a little even like thus, a regualr sinus curve. Nevertheless it is movement as if waves of psychological life. And I am on such waves in a little boat and I am trying my hardest to find a little rudder that can help me. And I am awfully glad when it is only like this and not

too much of a storm. And of course there are all the chances in the world that I will (-?-) and there will be a shipwreck. I hope there will be a life boat or a lifesaver. Still, my desire is to go to sea. I am not a land lubber. I do not want to stay. I have an aim. I want to go. I want to go somewhere. I have adventure. I do not care any more in what direction. I can go in any one direction of the compass as long as it gets me away from where I am. Such desires that sometimes a young man has who does not want to stay home. Nevermind father and mother; the world is ahead of me. Such a desire one whould have towards the possibilit of developing oneself as if I chart it. I chart it ouy on an uncharted sea. I sign up for it, for better or for worse. I continue. Everything that I have so far is sea worthy. And I will try even if I run into difficulties and I run on rocks and foul weather and all the rest. Naturally, life is not going to protect me. Why should it? But I am strong. You see, collecting does not belong to that than only when you are in your little cabin and you read two pages of the Bible. The rest of the time you are at the helm and you throw the sails one way or the other.

Mr. Kingstone: I have in mind to ask you this question (-?-) but some how I believe it is (-?-) it is a certain kind, I would like to call it (-?-) a certain kind of fear that might come for purposes of daily ordinary life which might (-?-) enthusiasm which mighr go away thru that being aware of myself.

Mr. Nyland: Fear of what?

Mr. Kingstone: A fear that it might make difficulties in daily life. It is enthusiasm that is missing. And for my part....

Mr. Nyland: Is it enthusiasm for daily life that is missing?

Mr. Kingstone: My daily tasks, not for daily life. For certain tasks which one has to do anyhow but without enthusiasm it may be still harder.

Mr. Nyland: Now wait a minute. We used the task now in two different ways.

Mr. Kingstone: I talk about daily life, tasks of daily life.

Mr. Nyland: That is the task in an ordinary sense.

Mr. Kingstone: That is the task in an ordinary sense. And I can, for my part, say I am still a little scared. If I see myself and I have a feeling that surely I am more collected but I lose a little bit of enthusiasm. It may be harder to fulfill the daily tasks.

Mr. Nyland: No, just keep on going. Just keep on going. And do not change unless you are perfectly sure that want to change. Go back again to what you used to be. Don't introduce antyhing when it is the least, let's say, dangerous or when you lose a little enthusiasm, you say, "No, I no not want that. My owrk requires a little bit more of that so I do not work."

Mr. Kingstone: Now what are you saying about work? Which work?

Mr. Nyland: The last work was with a capital W. You see, one has to have, quite definitely, one must have an ability and also the strength of saying, "Today I work; Tomorrow, I do not work. This hour I work. The next hour I do not. This moment I wish to work. After that, I will not. The same now is true whenever I wish to work and I am interferred with, with ordinary life. Then I say, to ordinary life, "Leave me alone. I wish to work. After that I will play with you." You see, all the time these kind of things have to be considered. Whenever I am sure that I am doing the right thing, I will dare to make a change. As long as I am in doubt I must not make a change. I must continue. I try to be as much aware of that fact that I floow, maybe, the line of least resistance or that I think that it is necesarry to be a little bit more enthusiastic in my daily tasks, as you call it. It is quite right, provided I make the decision. The requirement in life is to be positive. If I want to smaoke a cigarette, I shoke a cigarette. After having considered every circumstance, I still come to the conclusion that I want to smoke it, I smoke it. Or, I want to gro go to a group - if there are

other things that come in, like washing dishes and I do not want to go to the group because otherwise the dishes are not done and when I come home there are the dishes and maybe bugs and etc, etc. Then I say, "I stay home. I wash dishes. I do not go to the group." This strength one must have. I only want to work when I really can work; when there is a possibikity for me to have a result of a certain kind even if I do not see the result. I can never afford to be wishy washy, half way, fifty-fifty about work. Either one or nothing at all.

Mr. Kingstone: I want to talk about this enthusiasm of mine. Is it possible in one way, some how - I mean, my feeling is very strong in myself, as a force. (-?-)

Mr. Nyland: You cannot jump over your own knees. All you can do at any one time is what you can do at that time. You know, there is no sense wishing for something else, accusing yourself after wards, saying that you should have done more than you have done. You have done it - finished. What will I do next moment, the day after, wahtever, that is another question. I can then, maybe, I can create such conditions that I then will be able to do a little better or I will get out of my way, I will sacrifice a little more. I will know. Maybe I can be a little more clever. There is absolutely no sense in going over what I have done and say, "But I should have done this. Ah, what a fool I was." Maybe I was not. I could not do it because if at that moment I had had more strength, I would have done differently. And the fact that I did not do it meant that I did not have the strength. Now maybe right now I have that strength. Having had that experience and seeing myself and hating it maybe I have the strength. But this is now. It is not in the past. The past is gone; absolutely gone. It is finished. It is eaten. It is not to be lived any more. My memery cannot help me than only to reconstruct certain conditions but it will never be reality. It never can be. Therefore, everything that I experience in the past is also gone. And that what I am at the present is simply what has changed me

during the past, experiencing all kind of things, making me, thru conversion, into a different kind of a person. So that today I am different from what I was yesterday, because of the experiences I have had in the meantime. You see what I mean? One is apt to look back so often and say, "I am at fault." I doubt very much that one is at fault. When I know that I have the strength and that conditions are right and then I do not work, simply because there are little considerations like vanity, laziness, pride and so forth and that I must, as Gurdjieff would call it, "make chick". This was a very typical way for him to illustrate. There is a moment at which I have to become serious reagrding myself. There is a moment in which I will say, "This is cheap." As Gudjieff sometimes said, "This is shit." And then, when I really mean this, I will work. So, you see, the question of self accusation deos not mean that I will continue in that kind of a state even if I have memory. I am interested in growth. Every once in a while, I dedicate myself to such an aim. And I say that what belongs to me as a possibility of a grown up man, if I wish to become a grown up man, then at times it will be necessary to make payment. Otherwise what is thet but just saying a few words and I do not do it. I say, "Lord, Lord, Lord" and I do not do whatever is necessary or whatever is the will of the Father. Things of that kind I have to be confronted with whenever I am by myself and when no one else is around. And then, at such a time, yes, I make a resolution. And then perhaps I hope and I hope for the best in that way. But it is based on something that the best is not good enough. You understand that? It is a little margin. Just a little more than what I usually do. Just a little extra. That determines super effort. It is not just a question of equalizing the amount of my energy with my desire. I have to have just a little more desire and no energy. Then I make it.

I told you once about the corporal who had to pass an exam for a seergent? I told this once. And the seargent did not like the corporal. So he said, "Alright; you go and you are walking on the road and you have a suitcase in your right hand and a superior officer comes by. What do you do?"

He said,"I take the suitcase in my left hand and I salute." "Alright; now you have two suitcases, one suitcase in one hand and one suitcase inthe other and you pass a superior officer. What do you do"?

"I take the other suitcase in my left hand."
"Alright. Now you have already two suitcases in your right hand and one in your left hand and you go alon. What do you do?

He said, "I take the other suitcase..."
Alright. You have already three suitcases in your left hand?"
He passed the exam. You see, it is this determination. We talked about it a little while ago. Somethi g that cannot be killed. Something for which I feel I have a responsibility. I call it my life. It is something that I not only wish to protect but I know I have an obligation. When I once realize the obligation that the fact that I am alive and was born and that that has become my own; for that reason I cannot just let it go but that I have to take it. Then I will constantly come back to the possibility of putting myself in as good a position reagrding an understanding of that form of life so that if I die that at the proper time, I will say, "But here is my life. I have worked with it, I have lived it. I have actually become responsible for it." And then almost I would say, "Do not take it away from me. "

Trudy Bartel:The task you gave last week about finding out what keeps us fro working seemed to be a very inspiring one for me. I started out to do it just so, as you had put it. But something

entirely different turned out for me this week. Of course, a great amount of self-observation had to go into the task any way if I wanted to find out what, at the given moment, was holding me back or taking my attention. But aside from this, it was a complete weel of self-observation. I must say now that nothing during this week as far as I can see remained hidden about myself. I was mad a couple of times but at the moment I knew I was mad. There were moments of work and I could see myself being taken away and in most cases it over over-activity with me, That doing something else was immediately before me. And I was ready to go to the next. A few times I said no.

Mr. Nyland;At such times, stop.

Trudy:Yes. That is what I did twice.

Mr. Nyland: And completely change yourself. You see, not even allow yourself to continue. whatever you are engaged in, change it entirely reagrdless of whatever may be required of what you are enagged in. For instance: you may be sitting at a desk and you are writing a report and so forth and that kind of moment comes: You stop, you put on a coat and you get out. Change it entirely on your own volition. Show that you are not a slave. It is very important to do this once in a while. Particulalrly when you say, I do this, I do that. In saying, "I do.it", I have with that a certain feeling that I am albe and also that I wish to take the responsibility for it. Then, in that respect, I then build within myself a responsibility of and also wishing to work when I say, "I wish to work." So, I apply it in ordinary life. And I make ordinary life my servant. When I have this attitude that it is my servant, then I know how to behave regarding life. And even then I will not be, thru indentification, be bothered by work. And I even will not be identified with work but I will continue, step by step, to wake up as I go alone for the sake of myself growing. One has to look at life mich more as an opportunity in any kind of a form which, at times, can be molded by myself, may times my head, in changing it in such a way that I will not let it go until, as I have said many times, until it blesses me. I have to learn how to wrestle with it.

How to face it, how to take it in, not to run away, And even if, during the process, I get angry, what of it? I can also say, "I wish to be angry." Who is there to tell me not to be angry. Next moment I can be as meek as a lamb. This kind of chaning attitudes, this variety of behavior forms. I have said it many time, regarding ones voice; it is something that is really so wonderful because you can imagine when you are by yourself, and no one s there, and you can imagine a cat coming in and you talk. And a little later a lamb comes in and you talk. Then your mother comes in and you talk. Then your daughter. Then a good friend and then God. And still you talk.

This desire of flexibility, the desire of developing whatever one is and ban be as man, is diametrically opposite of being an angel or even kind-hearted. It is to stand on ones feet, to be able to fight, to meet conditions as they are, not to be afraid. Never to think about what might happen in the future altho the future might be such that tomorrow is the last day. I have no idea baout it. I live now as if I will live and become as old as Methusalah. This is the determining force. With that, my life can be dedicated. But if I dilute such energy with all kind of other little thought that do not really do not amouht to anything at all and do not matter because they have to so with the future, I am not living in the present any more. The flexibility, the ability, the manifestation, physically, emotionally, intellectually, all of it is very necessary, let's call it, to oil it up, to really give it a test, to try it out from time to time, now to withdraw as a recluse and simply hope for the best while the rest of the world goes on; to stand in the midst of it and to know.

Vedanta says, "To know, to realize that what is beyond all action." You see, yhis question of being and non-being, the queation of

moment, all things existing fo not exist. And the philosophies that are based on it, including Zen, only start to have a certain value w'en I experience the nothingness of oneness. All of this what I suggested last week has to do with ones place in life and to understand onesalf in a variety of conditions and to allow oneself to behave and to react under the guidance of something that is superior and which knows, really knows, and looks at oneself quite benevolently and hopes that we respond to the possibioities of our potnntial. Let's work. Alice, it is a little late. What do you want to say?

Alice Watson:That's alright. I'll wait.
Mr. Nyland: Tell me. Go ahead.
Alice:You told me to ask it,
Mr. Nyland:Good. Then certainly.
Alice:But I can wait until next week. Perhaps I will have more...
Mr. Nyland:Do you know what we call this? Combat de generosite.
Alice:I wanted to say that in the last two weeks I had better results un trying to make impressions, I do not like to say conscious, but more impersonal. I did have much more. I could see the reactions. And I could see that I wanted to react and stop it., and made it become more impersonal. And it was interesting because espescially the week before last, I made me feel much more quiet emotionally than ~~xxxxx~~ before.
Mr. Nyland:Much more in balance amd much more able to do, at certain times, what you want to do instead of being nervous. It is sometimes a long road because one is so easily upset by a small thing. But if one tries in under cinditions which are rather, I would not say easy, but at least a little more more useful, or a little bit more condusive then one ~~xxxxx~~ can start to acquire in oneself a certain confidence.

And with this confidence, the next time you introduce something just a little more and uou continue. Do not stop.

Alice: I won't.

Mr. Nyland: No, because it is very necessary for yourself to get looser alittle bit more and more and more from yourself. And to be able to, I call it, manifest, to be able to behave in a way you wish to behave and you can in you really could become present to it. And it willgive you almost, for your standpiint, infinite joy.

So, let's make a determination, a resolution, prayer, that we will try to work. Try to understand, try to live up to out birth right. Try to live in accordance with man, walking with his head in the clouds and his feet on the ground, and being propelled by such insatiable desire that nothing is too much and mountains can be moved. I hope to see you next week. Good night every body.